

Wilkington, Mayoꝝ.

*Martis 16^o Die April Annoq; R.
Regis & Reginae Gulielm. &
Mariæ Angl. &c.*

THis Court doth desire Mr.
Royse to Print his Sermon,
Preach'd at *Guild - Hall - Chappel*
on *Good - Friday* last, before the
Lord Mayor and Aldermen of
the City.

Wagstaffe.

IMPRIMATUR,

April 16.
1620.

Z. Ihama. R. P. D. Henrico
Epif. Lond. à Sacris.

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April 16.
1590.

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A
S E R M O N

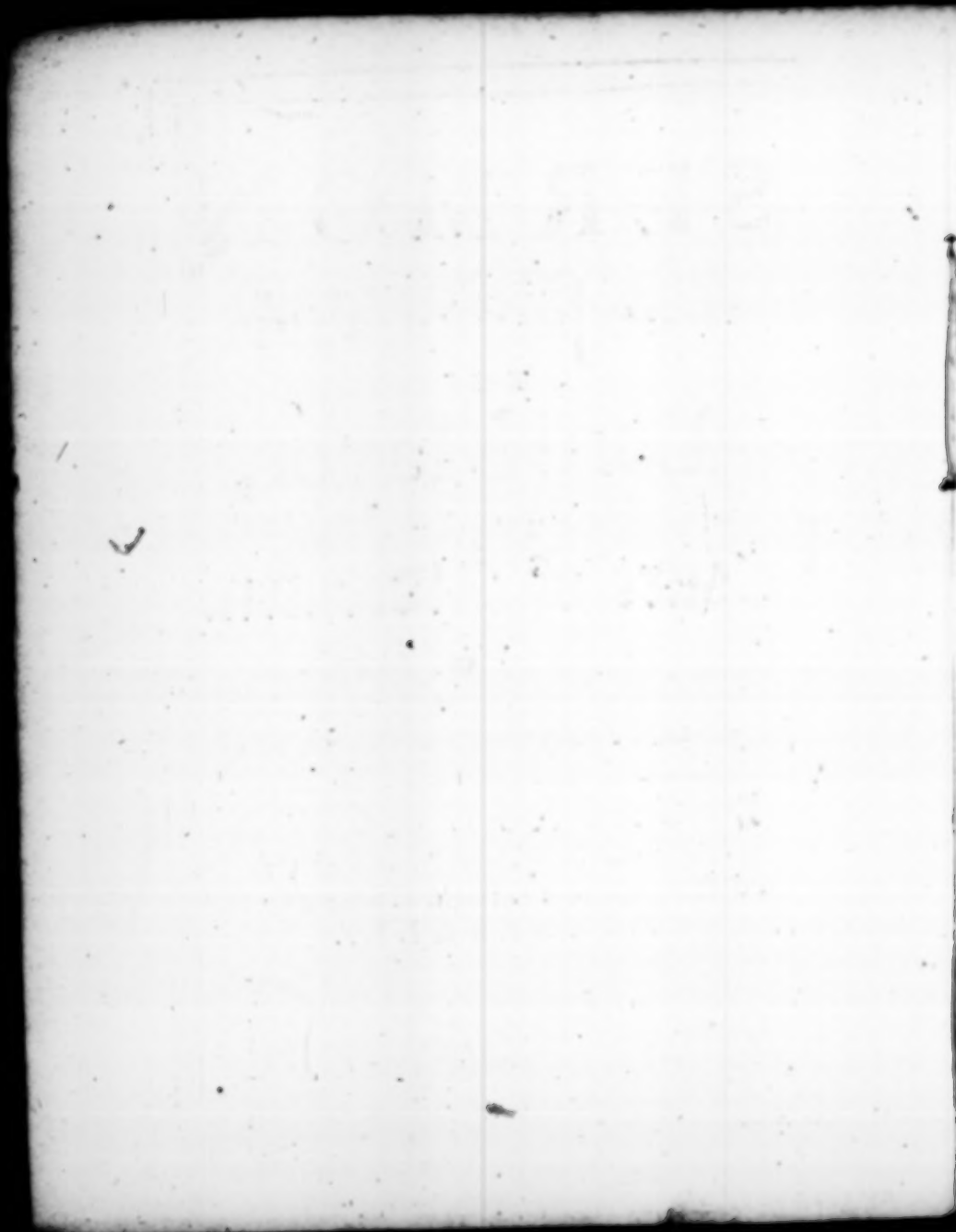
Preached before the
RIGHT HONOURABLE
THE
Lord Mayor,
AND THE
Court of Aldermen.

AT
GUILD-HALL-CHAPPEL
Upon *Good-Friday* the 29th of *March*, 1689.

By **GEORGE ROYSE,**
Fellow of *Oriel Colledge* in *Oxford*:
And Chaplain to the Right Honourable the
Earl of **B E R K L E Y.**

L O N D O N:

Printed for *Samuel Crouch* at the Corner of *Popes-Head-Alley*,
over against the *Royal Exchange*. MDCLXXXIX.



TO THE
RIGHT HONOURABLE
Sir **Tho. Pilkington,**
Lord Mayor
OF
LONDON,
And to the
Court of ALDERMEN.

Right Honourable,

TIS as usual on one side to give Reasons for Publishing, as 'tis on the other to demand them. If your Honours Commands won't pass for a Reason to satisfy others, yet this is my Comfort, that in compliance with my Duty I can satisfy my self. The subject of the Discourse is the great Mystery of our Redemption purchased by the Blood of Christ, a Doctrine that has suffered just like its Author, By enduring the
Con-

The Epistle Dedicatory.

Contradiction of Sinners. *The Socinian has lessen'd all the Glory of the Undertaking, and the Libertine has advanced it so far, as to destroy the great ends of it : The one brings down the Price of Christ's Blood, and the other impiously tramples upon it. And since the Opinions of the former have been unjustly charg'd upon those of my own Profession, I am glad, I have this occasion, if not of vindicating the Truths of our Church, yet of clearing one of its Members from the Imputation of those Errors. To advance a Truth is a most admirable Service, and the next step to it is to attempt it : The one bespeaks greater Abilities, but the other may carry with it an equal Zeal. I am sure I may put in for my share in the latter, and as to the other, however it may fall under Censure, yet I have this satisfaction in what I have done, that as it is backt, and recommended by an Honourable Authority, so it has presented me with a fair Opportunity of making a publick Acknowledgment how much*

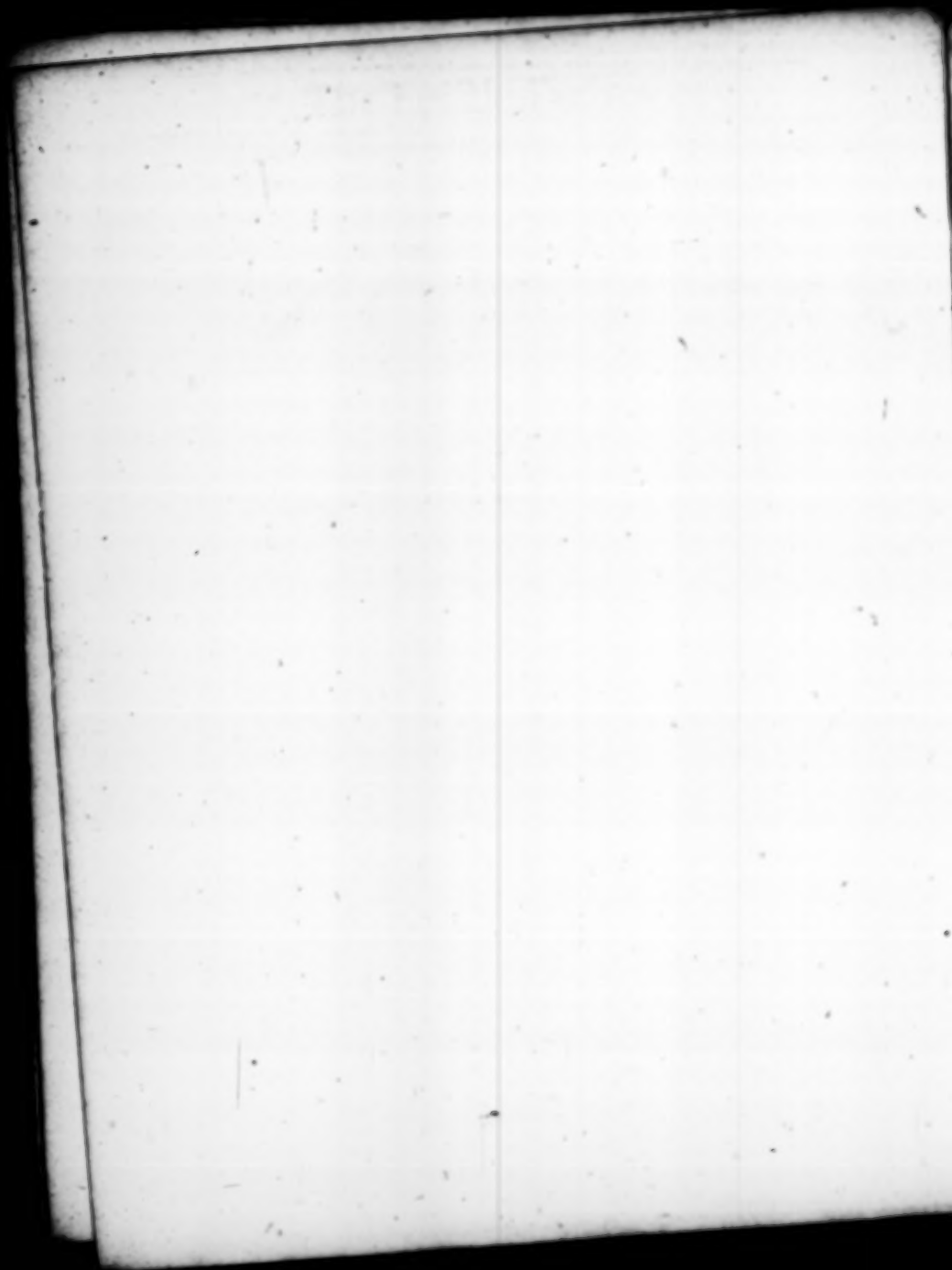
I am,

Right Honourable,

*Your most Humble and
Obedient Servant,*

George Royle.





A

SERMON

Preached before the
Lord Mayor.

I COR. VI. 20.

*For ye are bought with a price, therefore
glorifie God with your body and spirit,
which are God's.*

Should I trace all the Steps and Mazes
of God's Providence, should I recount
all the marvellous Acts, and the won-
ders that he has done for the Chil-
dren of Men; yet all these together can ne-
ver so display the Riches of his Mercy, or
the Glory of his Kingdom, as that happy Re-
demption which we this day commemorate.

B

Neyer

Never was such an everlasting Memorial of his abundant Kindness, never such wretched Monuments of Pity, that either more needed, or less deserv'd it.

When Nature groan'd under the weight of its Crimes, when all its Powers lay fetter'd under the strongest Oppression and Tyranny, when they that *bated us became Lords* over us: Then did God arise and laid help upon one that was Mighty, Heaven conspired, and those glorious Persons of the Blessed Trinity took sweet Counsil together, they enter'd into Covenant, form'd the Design, and laid the Scene of an unheard Deliverance.

When Justice and Mercy had strove together, when Paternal Affection had been struggling with a sense of Honour, and Authority, then by an Almighty Counsil, were all those Attributes admirably reconciled, as in the Mutual Illustration of each other, so in the glorious Redemption of the poor Captive man.

So deeply was Providence engaged for the Salvation of Mankind, that the Son himself must come down from Heaven, be humbled as low as those Slaves, he came to purchase, and be at the Expence of his own Blood, as the Price of their Redemption. *Ye are bought with a price, &c.*

In

E In which words I shall insist on these four things, all which are either formally express'd or imply'd.

I. That we may understand how we were bought, I shall shew, how miserably we were sold under Sin, and plagued with Guilt before this Redemption was wrought for us.

II. The Price that was laid down to procure our Release, and Discharge; and that was the Blood of Christ.

III. The Effects and Benefits of that Blood in reference to the Dominion, and Guilt of Sin, and in what Condition it has instated us.

IV. The Obligation that does arise from this Consideration, that we are thus bought with a Price, and that is, we should glorifie God with our Body and Spirit, which are God's.

As to the first, it consists in these two things.

I. As we were Sinners we were the greatest Slaves and Captives to our Lusts, until we were released by the Blood of Christ.

2. We lay under such Guilt, and Obligations to Punishment, as could not have

been cancell'd without the Blood of a Redeemer.

1. We were the greatest Slaves, &c.

Though every Sinner does make the greatest pretensions to Liberty, yet there is no Captive whatever, that does exercise less, whilst he impiously glories that he has shook off all the Fetters of Laws, he does miserably sink under those that are much heavier, his Crimes; for as every Crime is an abuse of our natural Liberty, so the growth and advance of it does continually lessen and impair it.

Our Slavery is advanced in proportion to its Dominion, and the more Arbitrary that is, the more the Rights of a reasonable Creature are invaded.

So many Vices as we harbour, so many Lords rule over us, and as they pass from strength to strength, so we are led on into Captivity into the Enemies hands.

There is no such Tyrant in the World, as an old-grown Lust, no such despicable Slaves, as those that serve it. He that works at the Galley is much more free; than he that works Drudgery to the Flesh, and to be sold under Sin is far more intolerable, than to be sold under the Roman Spear. All other Slavery

is extended only to the Body, but this does bear down, and conquer the whole man.

The most Arbitrary Power on Earth can command only our Exterior Service, it can neither bestow nor invade the freedom of our Will, but the Tyranny of Lust does force a servile resignation of both. Whatever Fetters are laid upon us by Humane Powers, yet there is this Comfort still, that our inward Thoughts and Desires are free; but when we are the Servants of Sin, our Minds are as much enslav'd in a Spiritual Sense, as our Bodies can be in a Natural. And this which I mention in general may be exemplified in particular Instances. Do but set before your Eyes the Example of a coverous Slave, he has no more Liberty left him, than he that is stak'd to the Ground. For the Exercise of all true Liberty does depend upon the large Capacity and Freedom of our Thoughts; and the more narrow and confined our Conceptions are, the more straitned and determin'd is the Liberty of our Choice; and therefore since such a man's Thoughts can rise no higher than a worldly Interest, he must be closely ty'd down by those Weights and Clogs, and the desires of his Will as much fetter'd, as the motions of his Mind.

His Soul does in a true sense cleave unto the Ground; his Conceptions are fastened to his Bags, and tho' he be tyed with the Chains of Gold, he carries far greater marks of Slavery, than he that drags those of Iron. And 'tis much the same with the lustful and incontinent; as he has no power over the inclinations of his Body, so he has nothing of a Rational and a Manly Liberty. Being damn'd wholly to the Pleasures of Sense, he is as much determin'd as the Beast by his Fancy; he steers just like the Brute, not by a free Conduct, but by a blind Swinge; and instead of managing the Bials, he does fatally close with it. And what a slavish Captivity was this, when we thus lay at the mercy of every Lust, and servily crouch'd to a Devil from abroad, and another from within? And yet this was the common Condition of Humane Nature, when the Lord came to deliver those Spirits that were thus in Prison, and to turn our Captivity as the Rivers in the South. And though the Heathen Morals may seem a Contradiction to this, yet I am sure their Lives were much more a Contradiction to their Principles. Whilst they gloried in their Natural Liberty, they were as much Slaves to their Inclinations, as if they had been

been the Ministers of Fate, not Masters of their own Actions. Their Reason did but serve to upbraid not to govern their Practice; and when their Doctrine was most refin'd, they themselves were *scitell'd upon the Lees*: and tho' some of them by the excellency of their Temper, and the impressions of Grace, were more free and dis-engaged from the Power of Vice, yet as those Instances were but rare and extraordinary, so their Vertues generally were as rotten and unsound as the Springs from which they issued. And what has been said of the Heathens, was no less true of the *Jews*, for the Apostle to the *Romans* makes but very little difference betwixt *Jew* and *Gentile*, tho' they had the benefit of a new Revelation, yet this Spirit of Bondage still dwelt upon them, and the Yoke of their Sins was far heavier than that of their Ceremonies. Wherefore if by the account of our Slavery we may form a judgment of the greatness of our Deliverance, what a mighty Redemption was this that was wrought in *Israel*? What a glorious Release was purchased by the Lord that bought us, especially if we consider in the Second place, that this Redemption was not only a discharge from the Captivity and Dominion of Sin, as
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the *Socinians* imagine, but from its guilt too, and obligations to Punishment, which brings me to the next thing to be consider'd, viz.

2. That we all lay under such Guilt and Obligations to Punishment, as could not have been cancell'd without the Blood of a Redeemer.

As the Divine Law does iuduce upon us an Obligation to Obedience, so the breach of that Obedience does lay upon us another Obligation to Punishment. For all Laws being made up of Rewards, and Punishments, the not living up to the encouragements of the one, does render us obnoxious and liable unto the other. And tho' every act of sin be as transient as that time in which it is committed, yet the guilt of it is a lasting Obligation, and dwelleth upon the Conscience, according to that known Saying, *Sin lyeth at the doors*. Forasmuch then as the Scripture had concluded all under sin, and by the guilt of it we became Debtors to God's vindictive Justice, our Punishment was as unavoidable as our Satisfaction was impossible. For since the Law had given Sentence, that the *Soul that sinned should dye*, what was there in us to arrest Vengeance, or to put a stop to the

Exe-

Execution of Justice ? In us, I say, who instead of attoning for one Offence could only accumulate more, and contract new Debts only, but never lessen the old : Wherewithal should the guilty man redeem his own Soul, or that of his Brother, when it would cost more (than ever he could pay) to redeem their souls, so that he must let that alone for ever : Wherewith, says the Prophet, should I come before the Lord, and bow my self before the high God ? Should I come before him with burnt offerings, and with the calves of a year old ? And will the Lord be pleased with thousands of rams, and ten thousand rivers of oyl ? Shall I give my first born for my transgression, Micah 6. 6. 7. or the fruit of my body for the sin of my soul ?

What is the impure issue of thy Body to expiate the impurities of thy Soul ? What merit is there in the richest Sacrifice to repair the Honour of the great Patron of Justice and Right ?

How could the slaughter of a Beast propitiate for the guilty Man, or the Bloud of the most spotless Lamb wash away the stain of a conscious Mind. The Apostle indeed affirms, That without Bloud there could have been no remission, or pardon of Sins; but then he further assures us, that it could not be ob-

tain'd by that of Bulls and Goats. 'Tis true, men in all Ages lying under the Conscience of their Guilt, took Sanctuary in their Sacrifices, as the only expedients to put a stop to Divine Wrath; but this was rather a groundless presumption upon his Goodness, than a satisfaction to his Justice. And though God himself did appoint those Sacrifices under the Law to make an attonement for their Offerers; yet as the efficacy of these did not extend to any greater Offences, so neither could they have expiated the less by any other vertue than what was derived from the Bloud of Christ. Insomuch, that had there remained no other Sacrifice for Sin, we must have perish'd like those Beasts, that were slain upon the Altar, and in the *sin that we had sinned, and in the trespass that we had trespassed; in them we must have died.* But Blessed be the Father of our Lord Jesus, who not only accepted, but prepared a better Sacrifice for us. Ever Blessed be that Lamb, that sitteth upon the Throne, who when all other Expedients, fail'd, when neither the Steams of Bloud, nor the Clouds of Incense could prevail with Heaven, when Judgment and Vengeance hung over our Heads, when the Grave and Hell lay open upon us, did by an amazing
con-

condefcention make *his soul an offering for sin*, *Iſa. 53. 10.*
and bought us with a price.

2. Which is the second general Head to be consider'd: Namely, the Price that was laid down to procure our Discharge.

What the deliberate Council of God had before determin'd, what the ancient Prophecies had long since foretold, that the Messiah should shed his Blood and die, was this day punctually accomplish'd. *Thus it was written*, says St. Luke, and *thus it behoved Christ to suffer*: *Luke 24. 46.*
And thus, *When we were yet without strength*, *Rom. 5. 6.*
in due time Christ died for the ungodly.

Not only his Disciples do testify these things, but the most senseless part of the Creation was both a Witness, and a joint Sufferer under them. Nature it self felt the Agonies of the day, and gave publick Testimony to them, by its trembling and Convulsion. The Sun fell into an unnatural labour at the setting of this glorious Sun of Righteousness; the veil of the Temple was rent in peices, and the Rocks gave out, that their *Great Shepherd* was Dead.

And as 'tis certain that he died, so 'tis no less evident, that he suffered for us Men, and for our Redemption. By the same Authority we believe that he laid down his Life, we

1 Pet. 1. 18.

must believe too, that he gave it as a Price, or Ransom for us. We live indeed as if we had been redeemed with Silver and Gold, or at the small expence of the Bloud of Bulls and Goats; but the Apostle assures us, that *we were not redeem'd with those corruptible things, but with the precious bloud of Christ.* Which

Matt. 20. 28.

expression, as 'tis a just Comment upon my Text, so it informs us, that what Silver and Gold is in a civil Contract and Purchase, the same was the Bloud of Christ in this spiritual one; and as the former is usually laid down for the release of a party that stands bound and obliged, so the latter was no less design'd for the discharge of our Guilt. This was the great end of his coming into the World as St. *Matthew* assures us, to *give his life a ransom for many.* By which 'tis intimated to us, that as our Saviour's Life was given in exchange and commutation for ours, so the great end of laying it down was, that he might buy off the Punishment of our Transgressions with the price of his Bloud, agreeable to that of the Apostle, who tells us, that he died *for the redemption of transgressions.*

Heb. 9. 15.

Every one knows that a Ransom is nothing else ^{but} a price paid down to discharge the personal obligation of another, and therefore
if

if the Life of Christ was a Ransom for us, it must be given in lieu of ours, and substituted as much in our stead, as the life of the Beast under the Law was in the room of the Offerer.

Had I no other Authority for this; yet what we read of the *Jewish* Sacrifices will sufficiently warrant the Interpretation; for 'tis most certain, that the Bloud of the Sacrifices amongst them was nothing less than a stated price for the Redemption of the Offender. And I may as well question whether there were any such Sacrifices at all, as whether they were a Ransom for him that offer'd them. And consequently if those Sacrifices were prefigurative only of our Saviours, as the Apostle makes them: If there was such an exact congruity and correspondence betwixt both, we may rationally conclude, that what was intended there by the Bloud of the Beast, was more effectually accomplished by that more excellent Sacrifice the Bloud of Jesus. This is the easiest and most natural Construction of all those places, wherein he is said to die for our Sins, to bear our Iniquities, to be made a Curse, a Sacrifice, and Sin for us. The sense of all which is so clear and obvious, that you may justly wonder, why I should insist on them.

But

But you cannot be ignorant, that there are many in the World, that take up with a quite different sense of them, who deal with Scripture, as some do with Witnesſes, torture them ſo, and force them, till they ſpeak what they themſelves pleaſe, and being not willing to ſtretch their Faith beyond their own Reason, are reſolved to ſhape all myſteries to it.

They allow indeed, that Chriſt's Blood was ſhed for us, that is in a large ſenſe for our Good and Benefit, but not as a proper Ransom and Offering to God for us; that he laid down his Life to ſeal the truth of his Doctrin, and to be an Example to us of ſuffering for the ſame; but they will not grant, that he parted with it by way of compenſation and ſatisfaction to Divine Juſtice. And whether thoſe Expreſſions before mentioned do import no more, I leave it to you to Judge.

'Tis true, indeed, that where 'tis ſaid, he laid down his Life for us, it may be interpreted in their ſenſe for our good and benefit only, without making any attonement, or ſatisfaction for our Sins. But when the ſacred Writings do aſſure me, That *he did bear our ſins in his own body*, ſo as to feel the Chaiſement

ment of our peace upon him, that he so far endured the Punishment of our Sins, as to have his Soul made an Offering for them, that he suffered so in our stead, as to be made Sin for us; What else can I conclude but this, that his Blood was a true Sacrifice to turn God's Wrath from us, and a valuable Price offered in our behalf to propitiate Heaven?

That his Blood was shed for the Remission of our Sins, may be wrested to signifie what these men would have it, that 'twas shed only to give us assurance of Pardon and Remission; but when the Scripture is so express, that now in the end of the World he appeared to put away sin by the sacrifice of himself; and since the Apostle by telling us, That the blood of bulls and goats could not take away sins, does plainly insinuate, that the Blood of Christ was therefore shed to supply that defect of the legal Sacrifices, What other sense can I fix on it, but this, that his sacred Blood was poured out to make an attonement for our Souls, and to procure the expiation of our Guilt?

It seems strange indeed, that God should exact the Blood of his own Son, when being a free Sovereign Power, he might have released the Sinner without any price, or satisfaction at all: For so far it must be granted,
that

that every supreme Independent Governour may discharge an Offender at pleasure, without any Compensation. And therefore there is no such vindictive Justice in God, as to determine him necessarily to punish the Guilty, either in his own Person, or his Undertaker. But then we must remember that could we assign no Reasons for God Almighty's proceedings, yet our Faith ought to remove those Mountains, which our Reason cannot; his Judgments are unsearchable, and his ways past finding out: But yet there are very good Reasons why he should require the Price of Blood; for had he quitted the Offender without some reasonable satisfaction, he could neither have vindicated his own Honour, nor secured the Authority of his Laws and Government: For he that pardons the Guilty without a valuable Consideration, does but expose his Justice by an indiscreet Mercy, and invite new Provocations, by giving impunity to the old. Whereas now by executing the Punishment upon Christ our Undertaker, he has contrived such an admirable Method of our Deliverance, as might at once preserve his own Authority, as well as the Souls of the Offenders.

But

But not to dwell too long on this, let us all fix our Meditations on that Blood of Jesus, and humble our selves rather under a deep sense of his Sufferings, than contest about the Merits of them. And here I need not use any Artifice to excite your Affections, the subject itself is all Passion, and the very naming of the Blood of Jesus is enough to fetch the same drops of Blood from us, if we bear the same nature with him, for who can reflect upon the Blood that was shed this day without being as much concern'd in the Sufferings, as our Sins were in the occasioning them. How strongly should we be affected, when we look back upon Innocence bleeding under unjust Violence, struggling with the Pain, as well as infamy of a Cross, and bearing the Iniquity no less than the contradiction of Sinners.

What deep Impressions should this work upon us, when by a lively representation we can view that Lamb stretch'd on an accursed Tree, labouring under the Vengeance due to our Crimes, and healing us with those stripes, which we our selves laid upon him? What a stupendous Mystery is this, that the sufferings of the Son should be a Ransom for the professed Rebels to the Father? That

Acts 20. 28. the blood of God, as the Apostle calls it, should be laid down as the Price of an accursed Slave, and that he who from Heaven might have been the revenger of our Crimes, should now be the only undertaker for them.

Acts 14. 11. 'Twas a strange surprise to the Heathens, as we read in the Acts of the holy Apostles, when they fancied that their Gods were come down, and appeared in the likeness of men. But what would they have said then, if they had seen them *dis like men too, and fall not like one of the Princes*, but like Slaves? What an amazing thought is this, that he who was infinitely exalted far above all our Sacrifice, and Praise should now be not only the Votary, but the Sacrifice himself, and be brought as a Lamb to the Altar, from whence he might have commanded all our Worship? This is such a wonderful Scene, as seems as much above our wonder, as our Faith, as far above the understanding of a Man, as it was beneath the Majesty of a God.

Instead therefore of a further discourse, we shall do much better by falling low upon our Knees, and silently adoring what we can never express.

But however this Mystery may stagger our belief, yet so much we may understand of it,

it, that as the Son of God could never condescend so low, but for the highest ends and purposes, so his Blood was effectual for the accomplishment of them, and since the great end of his undertaking was to deliver us both from the Guilt and Dominion of our Sin; and we may therefore conclude, that 'twas available for the cancelling the Obligation of the one, as well as conquering the prevailing Power of the other, which brings me to the third General Head, *vix.*

The Effects and Benefits of Christ's Blood in reference to the Guilt, and dominion of Sin, and in what condition it has instated us.

As we are assured that Christ died for us, so likewise that he bought us; it being equally certain that the Price was accepted, as that it was offer'd. For as that Blood was infinitely valuable, so it could not fail of being effectual.

Agreeably we find that it not only scald, but procur'd a new Covenant of Grace and Mercy. For which reason 'tis call'd by the Apostle, *The blood of the everlasting covenant*: *The blood of sprinkling*; because those overtures of Mercy and Pardon which are offer'd to us, were both ratified and confirmed by

Heb. 13. 20.
Heb. 12. 24.

his Blood, as well as purchased by its Merits. To understand therefore what are the benefits of that Blood, we must first know what are the terms and proposals of this new Covenant; because all the Acts of Grace and Favour that are contain'd and promulged in the one, are the pure Results and Effects of the other. And consequently, since the Gospel Covenant does on one side promise greater helps and assistance, for the discharge of our Duty, and on the other, pardon and remission for the Defects of it; we may be assured by the former, that he has deliver'd us from the Dominion of Sin, and by the latter, from the Guilt of it.

By providing such Helps and Abilities, he has subdued its Power, by opening a Fountain of Pardon, he has cancell'd its Obligation.

Hence on one side we are said to be reconcil'd to God through the death of his Son, to have redemption through his blood even the remission of sins; on the other hand we are said to be redeem'd from all iniquity, from a vain conversation, from the present evil world. This referring to the Dominion of Sin, the other to the Guilt of it.

Colos. 1. 14.
Tit. 2. 14.
1 Pet. 1. 18.

But

But because the Gospel being a mutual Covenant betwixt God and Man does contain certain conditions to be perform'd on our parts too, and since the Grace and Pardon therein promised is dispensed agreeably to the performance of those Conditions; therefore the Blood of Christ tho infinitely meritorious, can be no further beneficial to us, than as we apply those benefits by a discharge of those conditions of Faith and Repentance.

Hence is it that we find Repentance and Remission of Sins so often linkt together, the one as the indispensable condition of the Gospel, the other as the inseparable Blessing annext to it by vertue of Christ's Blood. For the same reason, when he is stiled a *Propitiation* for us, the Apostle adds *thoroughly Rom. 3. 25.* *faith in his blood.* Would you be resolv'd therefore how you are bought, or redeem'd with this price, the Answer is obvious, that Christ has not so redeem'd us as actually to instate us in Salvation without a possibility of a miscarriage, but that by opening a Fountain of Mercy, and providing us means by which our Salvation may be accomplish'd, he has put us all in a glorious condition and capacity of attaining it.

Thus

Thus has the Lord visited and redeemed his People, and rais'd up a mighty Salvation in the house of his servant David; he has broken the gates of Brass, and cut the bars of Iron asunder; he has struck off our Fetters, and cancell'd our Obligations upon the reasonable terms of Faith and Penitence. And being thus set free, 'tis in your power now by the merits of Christ's Blood to work out your own Salvation. Life and Death are fairly set before you, if Iniquity be your ruin, 'tis your choice too, and if you perish in your Sins, your destruction is from your selves. A mighty Redemption is wrought for you, and how shall we escape if we neglect so great Salvation? That we may not therefore trample upon the Blood of the Covenant, nor baffle all the great ends of our Saviour's undertaking; we must remember that as he has done great things for us, so there is something to be done on our sides too: Though he has deliver'd us from one Obligation, yet he has laid upon us another to Obedience. It was for this end that he deliver'd us from the hand of our Enemies, that we might serve him without fear, and he therefore bought us with a Price, that we might glorifie God with Body and Spirit which are Gods. Which

Which is the Fourth and last thing to be consider'd, viz.

The obligation that does arise from this consideration, that he has bought us, and that is, that we should glorifie God both with Body and Spirit which are Gods.

That we are purchas'd by the Blood of Christ, is the most powerful Motive, and unanswerable Argument for our Obedience to him; for he that purchases any thing, as he has a just Title and Dominion over it, so there is all the reason in the World that he should have its use and service. This is nothing else but what is agreeable to the standing Rules of Justice. For by the ancient Laws to which the Apostle here alludes, the Servant was but the property of the Master, and his Service as much due, as that of any other Tool or Instrument.

'Tis a known Rule in the civil Law, *Servile caput nullius jure habet.* The Servant has no power or disposal of himself, no right to possess any thing, but all things are at the pleasure, and for the benefit of his Lord. Appeal to your selves, and you may be judg'd by your own measures, who ever bought a Vine without the reasonable expectation of the Fruit of it, who ever purchased a Field with-

without appropriating to himself its increase and productions: And 'tis the very same Case here, you are not your own, but bought with a price; and I know no other consequence than what the Apostle makes, that we should therefore *glorifie him with Body and Spirit which are his.*


And then wilt thou rightly discharge this duty, when every part that is in thee shall recognize this Title of a Redeemer by a peculiar Consecration to his Service; when every faculty and power shall own the Lord that bought them, by an entire resignation to God's Will and Disposal.

Then wilt thou truly glorifie God in thy Body, when thou doest bear in thy own Body the marks of Christ Jesus, when thou canst shew the power of his Sacrifice by the Sacrifice of thy Lusts, and canst view in thy own Flesh the Triumphs of his Cross, when thy crucified Flesh shall represent the Crucifixion of thy bleeding Master, when every mortified Member shall give a publick Attestation to thy belief of a mortified Saviour, and all thy conquer'd Inclinations shall set forth the glory of his Purchase. Then wilt thou truly value the Price of his Blood, when every sensual Appetite does share in the

the Agonies of his Passion, when that Body of thine is delivered from *the body of sin and death*, and when all those Members that were the *Instruments of sin unto uncleanness* shall be made the *Instruments of righteousness* unto God.

And as we must thus glorifie him with our Bodies, so likewise with the Spirit of our Minds. Thy Soul was to be made an Offering to him that saved it, as his was an Offering for thy Sin, and all its powers were to be put upon the stretch, and vigorously exercis'd in the advance of his Glory. The Pride of thy understanding was to be humbled under the sense of his Meekness and Humility: Thy Reason and Judgment must submit to all those misterious Doctrines of that Faith which he publish'd to the World. Every proud Imagination was to be cast down, and every Thought, as the Apostle expresseth it, was to be *Captivated into the Obedience of Christ*. All the desires of thy Will were to be regulated by those Eternal Laws of Holiness which he has preacht to us: Thy Affections must be rais'd as high as the Throne of thy Lord and Master, and screw'd up to a passionate Love and Admiration of his Goodness. In short, then will thy Body and Soul

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glorifie God, and the Lord that bought them, when all thy Heart, all thy Strength, and all thy Soul shall be strongly engaged in promoting his Honour, in submitting to his Will, and fulfilling his Commands.

And this certainly, when all is done, was the great end of his dying for us, that they
 2 Cor. 5. 15. *which henceforth live should no longer live unto themselves, but unto him that died for us.*
 And the reason of it is strong and forcible, because
 Rom. 14. 8. *whether we live or die we are the Lords.*
 For this purpose did he redeem us with his Blood, that he might redeem us too from all iniquity, and purifie unto himself a peculiar people zealous of good works, that henceforth we should no longer be the servants of Sin, but alive unto God: Wherefore if this be the great Design of our Saviour's undertaking; if all that he has done and suffer'd for us was to deliver us from our Crimes, and to fit us for his Service in order to our happiness, how just is our Damnation, if we don't act up in congruity to those ends.

If our own Interest on one side; or the principles of Justice on the other can't have a due Influence upon us; yet a Sense of Ingenuity and Gratitude may justly prevail over us. For who can be so insensible to a Curse,

as to neglect grateful returns, and suitable requitals for such an undeserved, and mighty Deliverance. Do but consult all Ages, what Honour and Esteem have been bestowed on those that have redeemed their Countries from Slavery, and unjust Dominion, what solemn acknowledgments have been paid to such publick Benefactors, even in the most barbarous, and uncivilized Nations, how they have erected Altars, Statues, and Monuments, adored their Memories, and eterniz'd their Names by fixt and establisht Solemnities of Worship.

And if the deliverance of our Bodies from a Temporal Slavery; if the recovery of our Civil Rights and Properties be worthy of such hearty Acknowledgments, what must be expected from us, who are redeem'd both in Body and Soul from Principalities and Powers, from the Terrors of Darknes, and the Shadow of an Eternal Death? How should this inflame all our Passions, make our Hearts hot within us, kindle the Fire till at last it breaks out into publick Acts of Praise and Thanksgiving. *Let them give thanks,* says the Prophet, *whom the Lord hath redeem'd, and deliver'd from the band of the Enemy;* let every Knee be bended in the

Adoration of this Mighty Redeemer; let every Tongue be talking of his wondrous Works, and telling of his Salvation from day to day: And let us all affectionately joyn with that Heavenly Host above, crying out, and saying, *Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing: And therefore Blessing, and Honour, and Glory, and Power be unto him that sitteth upon the Throne, and to the Lamb for evermore.*

And in the deliverance of our bodies from

a Temporal Slavery: if the recovery of our Civil Rights and Liberties be worthy of

high hearty Acknowledgments, what must be expected from us, who are redeemed both in Body and Soul from Principalities and Powers, from the Tyranny of Darkness, and the Shadow of Death? **FINIS.**

Should this inflame all our Passions, make our Hearts hot within us, kindle the Fire till at last it break out into publick Acts of Rage and Thunders, let us give thanks,

like the Prophet, whom the Lord hath so loved, and deliver'd from the hand of his Enemy: let every knee be bended in the